

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

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*"The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and coming in from this time forth, and even for evermore" (PSALM 121: 7-8).*

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## EIGHTY-SIXTH ANNUAL CONFERENCE OF THE CHURCH.

THE eighty-sixth annual general conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, on Thursday, the 6th of April, 1916, at 10 a.m., President Joseph F. Smith presiding. Reports just at hand say that the weather was beautiful, and that the attendance, when conference was called to order, was, perhaps, the largest, for an opening session on a week-day, in the history of the Church. The great auditorium was packed to its utmost capacity, many seats having been improvised in the aisles, and near the stand. Of the general authorities nearly all were present. Of those absent, Elder Reed Smoot was in Washington, attending Congress; Elder Hyrum M. Smith is in England, presiding over the European mission, and Elder David O. McKay was confined to his room, owing to injuries sustained in a recent accident. There was a good representation of mission presidents. The big Tabernacle organ, recently enlarged and improved, made an imposing picture in a living frame of sweet singers which surrounded it.

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PRESIDENT JOSEPH F. SMITH, after the opening exercises, addressed the conference, reviewing some of the work done by the Church during the fourteen years he had held the presiding office. This address will appear in full in a later issue of the *Star*.

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PRESIDENT ANTHON H. LUND was the next speaker. He called attention to the growth of Religion Class work. Many, he said, do not know what the Religion Class is. It was during President Woodruff's administration that the Church authorities felt the

need of teaching school children, members of the Church, principles that were not included in the regular public school course. Church schools were established, and they have continued to do a world of good; but it is not possible for all Church children to attend the regular Church schools. There is, the speaker said, a splendid public school system in Utah. The grade school, high school, agricultural college, and university, stand high among the schools of the nation. Last year, said President Lund, the governor told him that Utah spends from 86 to 88 per cent of the state taxes for school purposes. Although the schools stand so high, there is a defect in the school system that does not provide for a spiritual training. Educators have discussed the possibility of teaching religion in the public schools. It is not so easy here to do as in a country where there is a state religion. In this country, where there is no state religion, it is generally conceded that it cannot be done. But the conclusion has been reached that pupils can be taught religion under private supervision, apart from the public schools. In Canada there is a law that permits religion to be taught in the schools—free and open to all. Authorities of the Church here, realizing the defect in the public school system through lack of religious training, organized the Religion Class. It is separate from, and independent of, the schools of the state.

President Lund then referred to the dedication recently, at Brigham City, of a Theological seminary. He said the Church is not able to do all it desires in the matter of teaching religious principles by building such seminaries in every community, and the establishment of more church schools would tend, in a measure, to duplicate the work of the state high schools, and so the Religion class seems to be the present solution of teaching children of Church members the principles of religion while they are attending public schools.

#### THE AFTERNOON SESSION.

PRESIDENT CHARLES W. PENROSE was the first speaker. On the subject of the Deity he said, in part, that there are some things that all should understand. It is made plain that God is the father of the spirits of mankind. This lifts up the soul of man above earthly things—this contemplation that his origin is not of dust, but from the controller of the universe; not in a mystical sense, but that he is actually begotten of God. The great eternal God is the father of mankind, and to Him man owes allegiance and obedience. He should be obeyed, because of his fatherhood. He understands His children better than they understand themselves.

There is some division of faith as to who God is. He is sometimes confused with Michael, the archangel—Adam the patriarch, and head of the human race. But it has been revealed that God appeared to Adam, and told him He had placed him at the head of the human race. Although Adam transgressed, that had been

foreseen, and the plan was arranged whereby a blessing might come from Adam's transgression. The Lord, in view of the fact that a Redeemer had been prepared, looked upon Adam and blessed him, and placed him at the head of the human race. Because of these things, some have thought that Adam is the being that should be worshiped as the God of this earth; but this is not doctrine. Latter-day Saints should get right. If Adam is the being that should be worshiped, whom did Adam worship, and who put Adam at the head of the human race? Adam had to believe and repent, and was baptized in the name of the Father, the Son, and the Holy Ghost. So that Adam was neither of these. Who was he? In his first estate he was Michael, the archangel, the ancient of days. When Adam is spoken of, it means only the man Adam, in this life. It was in his first estate that he was Michael, the archangel, the ancient of days.

Who is Jesus Christ? Who was His Father before He came to the earth in the flesh? When He appeared to the Nephites on this continent, He told them He was the person who gave the law to Moses. Who gave the law to Moses? Jehovah? Was Jesus Christ in His first estate Jehovah? Yes. There were three beings interested in the organization of this earth—Elohim, Jehovah, and Michael. Elohim was the great Father of all. Michael came down to people the earth, and became Adam. Jesus of Nazareth was the Jehovah who was with the Father in the organization of matter into this earth. He says He was with the Father in the beginning. In the spirit He was the firstborn; in the flesh He was the only begotten of the Father. Adam is the father of the human race, in that he came down to people the earth; but he is not, and was not, God the eternal Father.

President Penrose said he desired to be thus explicit in identifying these beings, in order that discussions that lead to strife might cease.

When Joseph Smith received his manifestation of the Father and the Son, the Father did not say much. He introduced His Son, who spoke for Him, and so it is; He is the Word.

Some say Jesus was a resurrected being, declaring that He could not be a God unless He had had a mortal body. He was with God in the beginning, and there is nothing in the word of God that says Jesus must needs have been a resurrected being before He came to this earth. There are Lords many, and Gods many. The Holy Ghost is also called God. There is the Father, the Son, and the Holy Ghost, and these three are God, just as a presidency; there are three separate and distinct personages, but one presidency; so there are three personages in the Godhead.

Jesus Christ was the firstborn in the spirit. How many millions of years ago this was is not revealed, and it does not matter; but God sent His Son into the world as the only begotten, in the flesh, of the Father. The theory need not be formed that Jesus must

have had a body before He came to this earth. He came here that He might live in the flesh to redeem mankind. He will receive the kingdom from the Ancient of Days, and when it is all consummated He will present the kingdom to the Father.

Man prays to the great eternal Father, Elohim, in the name of His Son, Jesus Christ. Jesus is the first and the last born of the Father in the flesh. God, the eternal Father, who made the earth, by and through the Son, is the Father of mankind. God, the Eternal Father, and to Him, through Jesus Christ, mankind prays. He is the great eternal Father.

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PRESIDENT FRANCIS M. LYMAN, who was the next speaker, said he was impressed to draw the attention of the saints to temporal salvation. It is a doctrine that was given in early days, and is still in force, and he thanks the Lord for the hold it has upon the Latter-day Saints. A feature that he has noticed, President Lyman said, is that, as a rule, the Latter-day Saints have competent leaders, and all are struggling to take their parts.

President Lyman referred to the fact that President Joseph F. Smith had presided over the Church now just about the same length of time that the Prophet Joseph Smith did. He referred to the nature of President Smith's administration. There have been no two alike. The present one has been an administration of building—building Church schools, meeting-houses, mission headquarters, and general advancement. It is astonishing, he said, what has been done. It is necessary that there should be employment, and that industries should be established and supported. Those who grow the fruits, those who produce the meats, instead of importing products into the state, should save all that is produced in Utah, and wherever the saints live, and the surplus, instead of going to waste, should be exported.

If all that is spent on beer and liquor and tobacco and tea and coffee were saved and rightly used, there would be no unemployment, and everybody would be clothed and fed. In earlier days in Utah the Church was financially embarrassed; but the word of the Lord came to President Snow, "Let the Latter-day Saints pay their tithing," and by living that law the burden was lifted. Every member of the Church should lay by a little—have a savings deposit.

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#### AUTHORITIES SUSTAINED.

Elder Heber J. Grant presented the general authorities of the Church and other officers, all of whom were unanimously sustained, as follows:

Joseph F. Smith, as prophet, seer, and revelator, and president of the Church of Jesus Christ of Latter-day Saints.

Anthony H. Lund, as first counselor in the First Presidency.

Charles W. Penrose, as second counselor in the First Presidency.  
Francis M. Lyman, as president of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, Heber J. Grant, Rüdger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., James E. Talmage.

Hyrum G. Smith, as presiding Patriarch of the Church.

The counselors in the First Presidency, the Twelve Apostles and Patriarch, as prophets, seers, and revelators.

First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, and Levi Edgar Young.

Charles W. Nibley, as presiding bishop, with Orrin P. Miller and David A. Smith as first and second counselors.

Joseph F. Smith, as trustee-in-trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church historian and general Church recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August William Lund, assistant historians.

As members of the general Church board of education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rüdger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney, and Francis M. Lyman.

Arthur Winter, as secretary and treasurer to the general Church board of education.

Horace H. Cummings, general superintendent of Church schools.

Board of examiners for Church schools: Horace H. Cummings, chairman; George H. Brimhall, C. N. Jensen, and Gny C. Wilson.

Auditing committee: William W. Riter, Henry H. Rolapp, John C. Cantler, Heber Scowcroft, and Joseph S. Wells.

Tabernacle choir: Evan Stephens, conductor; Horace S. Ensign, assistant conductor; John J. McClellan, organist; Edward P. Kimball and Tracy Y. Cannon, assistant organists; George C. Smith, secretary and treasurer; John Drakeford, librarian; and all the members.

Duncan M. McAllister, clerk of the conference.

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#### AUDITOR'S REPORT.

Elder Heber J. Grant also read a report from the Church auditing committee, which, in substance, was that all the accounts of the Church, financial and statistical, had been found in excellent condition. The report of the auditing committee was by vote of the conference unanimously adopted.

## THE SECOND DAY.

The first session of the second day of the Conference, April 7th, convened at 10 a.m. After the opening exercises President Joseph C. Bentley, of Juarez Stake, Mexico, who was the first speaker, referred to the disturbed conditions in that country. He said the Saints had remained neutral and had put their trust in God. The name of Villa had struck terror to the hearts of all in Mexico, but the saints had been safe.

A song, entitled, "A Temple in Hawaii," was sung by a quartette.

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ELDER HEBER J. GRANT was the next speaker. His subject was the Word of Wisdom. He read from an article in *Collier's*, "The ruin prohibition has wrought in Kansas." It has ruined the bartenders' union, and almost every industry except the raising of wheat, corn, flocks; the rearing of factories, and the prosperity of the home. Speaking of tobacco, he quoted figures to show the enormous amount expended in the Union for that weed and for liquor, viz., \$750,000,000 for tobacco, and \$2,100,000,000 for liquor. This is waste, he said, that is appalling, and he decried it as economical ruin.

"The boy who smokes cigarettes need not be anxious about his future—he has none," Elder Grant quoted from David Starr Jordan, and he said he would like that to "soak in," and he repeated it. He told of Henry Ford's warfare against cigarette-smoking and the use of liquor among his employees. In fifty years no cigarette smoker at Harvard had graduated at the head of his class, the speaker added, and he read a report to that effect. He continued to read from numerous pamphlets and reports, quoting Luther Burbank, Thomas A. Edison, editors, journalists, etc., all on the baneful effects of cigarettes and liquor.

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ELDER RUDGER CLAWSON said that Joseph Smith was the most marvelous and remarkable character of the nineteenth century. He communed with God, and was the instrument in His hands of restoring the everlasting gospel. The Church not only provides a plan of salvation for the living, but also for the dead; being broad enough in its conception to provide for the redemption of every child of God.

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ELDER GEORGE ALBERT SMITH referred to the present confusion in the world. Selfishness, he said, has reduced the people of the nations of the world to terrible conditions. He rejoiced in the fact that Latter-day Saints in Mexico have been preserved. He felt to thank the Lord that He has revealed His mind and will to mankind at various times in the history of the world and in this day, but he sometimes feared that Latter-day Saints are not doing

all they might do to live the gospel. Temporal welfare is of great importance, but, as the evils of the flesh are put aside, it is by faith that man lives and hopes for eternal life. He read scriptural quotations on faith, and enlarged upon faith as the one great and first principle of the gospel.

#### THE AFTERNOON SESSION.

The afternoon session commenced at 2 p.m. Elder Philip H. Hurst, who was the first speaker, told of the conditions on the Mexican border. General Hugh L. Scott, he said, who had charge on the border at one time, had assured him that he would do all he could to protect the "Mormons." Elder Hurst said he had seen United States cavalymen ride to the assistance of the Latter-day Saints, and that representatives of the government at Washington had repeatedly offered protection to the Saints in Mexico.

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ELDER GEORGE F. RICHARDS quoted the word of the Lord to Moses as recorded in the Pearl of Great Price, the book of Moses, first chapter, and thirty-ninth verse, wherein the Lord says it is His glory to bring to pass the immortality and eternal life of man. What is immortality? It is that state to which man attains when he has passed through death and the resurrection; when the body and the spirit are re-mited—the soul of man. This is only had through the resurrection brought about by the atonement of the Savior. All will have immortal life; but that is not the end; it is but the means to the end. The eternal life spoken of by the Lord means something more and broader than that man shall live on and on forever. The Lord meant eternal life in His presence and kingdom. Elder Richards read from the Doctrine and Covenants, where the Lord promises eternal life to those who keep His commandments, and testified to the saving power of the gospel.

(TO BE CONTINUED.)

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A MINISTER of the past century, who preached to immense audiences, gives a testimony as follows: "I have seen life in most of its aspects; I have tasted the bitterest sorrow ever drunk by human lips; I have worked long and hard, and have never eaten the bread of idleness. I have known the misery, the shame, and the anguish of sin. I have hewn out to myself cisterns—broken cisterns, that can hold no water. Looking back upon all the chequered way, I have to testify that the only preaching which has done me good is the preaching of a Savior who bore my sins in His own body on the tree; and the only preaching by which God has enabled me to do good to others is the preaching in which I have held up my Savior, not as a sublime Example, but as the Lamb of God that taketh away the sin of the world."—SELECTED.

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 11, 1916.

## EDITORIAL.

### THE EIGHTY-SIXTH ANNUAL CONFERENCE.

THE eighty-sixth annual general conference of the Church, held in Salt Lake City this year, beginning on Thursday, April 6th, was one long to be remembered. A report of the addresses, as extended as our limited space is thought to justify, will be published in consecutive issues of the *Star*. We hope our friends will read these addresses, and study them, for they convey a message from God to us, through His inspired servants. We hope they will also hand the *Stars* containing this message to their friends, and thereby secure for it as wide a circulation as possible. Why not buy a few *Stars* for distribution? "Preach the word \* \* \* in season, and out of season," and let the *Star* help you.

The conference was remarkable for the enormous attendance. The reports say that the opening session probably was the most largely attended, on a week day, in the history of the Church, and the attendance increased, as the conference proceeded. No one who has not attended a gathering of that kind can form an idea of the inspiring sight of thousands of God's children uniting in worship, in songs of praise or prayer. There is nothing like it. It is entirely different from seeing, for instance, thousands of pilgrims jostling each other, and even fighting, for an entrance into the sacred places of Jerusalem. It is vastly different from the mad struggle of the worshipers of Mammon at the centers of trade where pandemonium reigns. Over the assemblies of the saints there rests the Spirit of Peace, that is felt only in the contemplation of God's handiwork. There is unity, and strength, in those assemblies, and they inspire, for that reason, to renewed effort for advancement. The divine influence, the presence of God, is felt there.

The addresses delivered were practical and instructive.

President Joseph F. Smith, in his opening address, showed how the Church funds had been used during the fourteen years of his administration, and the advancement of the Church during that period.

"There has been," he said, "a net increase in the Church membership of 187,733 souls; and there have been organized twenty-two stakes of Zion, two hundred and two wards, and six missions. There are now seventy-two stakes of Zion, seven hundred and ninety-seven wards and twenty-two missions. There have been

erected and remodeled four hundred and sixty-five meeting-houses in the stakes of Zion, besides branch and mission meeting-houses in the various missions of the church. The Relief society membership has increased thirty-four per cent; the Sunday school forty per cent, the Young Men's Mutual Improvement association twenty-three per cent, the Young Ladies' Mutual Improvement association twenty-seven per cent, the Primary association thirty-nine per cent, and the Religion class eighty-five per cent." During the same period the Church has disbursed for schools, hospitals, places of worship and other buildings, and for the support of the poor, in the neighborhood of £3,150,000, besides clearing off an indebtedness of £240,000. And this was done in spite of colossal efforts by the enemy, to hinder the progress of the Church, by the dissemination broadcast of slander and abuse, and by every possible effort to mislead the public and engender prejudices and hatred against the people and their leaders. Truly, God has poured out His blessings upon the Church. Its record is such that none need to be ashamed to belong to it. Many a religious denomination with a larger membership would deem itself singularly favored, if it could present only half as good a balance sheet and statistical report as those read at this conference of the Church. "This is the Lord's doing, and it is marvelous in our eyes" (Matt. 21: 42).

Other addresses were equally notable. President Anthon H. Lund dwelt on the educational efforts of the people. President Charles W. Penrose explained our conception of the Deity, as set forth in the Scriptures, in a lucid and convincing manner. President Francis M. Lyman spoke on temporal salvation, and Elder Heber J. Grant on the evil effects of the use of tobacco and alcoholic drinks. Elders Joseph C. Bentley and Philip H. Hurst spoke of the conditions in Mexico and on the Mexican border, and expressed their gratitude for the preserving care of the Lord, which the saints had experienced up to the present time. Elder Orson F. Whitney called attention to the greater future of the Church and the monument it will erect, some day, in the Center Stake of Zion, and Elder James E. Talmage declared, with great forcefulness, that the coming of the Lord to reign in power is at hand. An address of special interest was that of Elder Levi Edgar Young, of the First Council of Seventies, in which he announced that the Latter-day Saints in all the Stakes of Zion would take a more active interest in the propaganda for universal peace. That is, in fact, the great mission of the Church at this time. "Renounce war, and proclaim peace!" is the command of God to the Church, and to all men\* (Doc. and Cov. 98: 16). Elder Brigham H. Roberts called attention to the fact that there is a tendency in the Christian world, if one may judge by a certain magazine article, which he quoted in part, to abandon the position that revelation now is contrary to the divine plan, which was held formerly.

Every address delivered presented some great truth, some encouragement. The voice of the Church was heard throughout the world. The watchmen were sending the clarion notes of truth ringing from the mountain tops, as the watchmen of Israel, anciently, sounded their silver trumpets on the hills of Judea, announcing the year of jubilee.

The Church of Jesus Christ of Latter-day Saints is a force in the world, and will become more so, as the years roll by. The Lord has established it, and His purposes in so doing will all be accomplished. The world will be prepared for the kingdom of our Lord, even through the preaching of the gospel of peace and the acceptance of its principles by the world.

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J. M. S.

ELDER WILLIAM W. KENT, writing from Ireland, says all is well with the Latter-day Saints there. Elder Benjamin R. Birchall, who attended the Liverpool conference, held recently, reported that, as far as he knew, none of the members of the Church had suffered any injury during the past trying experiences. They are thankful for the preserving care of their heavenly Father, and they appreciate the fact that the Latter-day Saints are remembering them in their prayers.

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### RELIEF SOCIETY WORK.

ACCORDING to a communication from Mrs. Amy B. Lyman, general secretary of the Relief Society of the Church, to Mrs. Ida B. Smith, president of the Relief societies in the European mission, the present total membership is 41,274. The amount disbursed for charitable purposes during the past year is \$56,967.31. The society has on hand 210,050 bushels of wheat, stored up against a day of possible shortage. Days spent with the sick, 22,797; special visits to the sick, 78,500; families helped, 6,516; bodies prepared for burial, 2,054; number of days spent in temple work, 16,889; assistance given to missionaries, \$2,711.59.

Sister Lyman adds that interest in the work of the society seems to be growing in all parts of the world.

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“WHY do not my enemies strike a blow at my doctrine? They cannot do it: it is the truth, and I defy all men to upset it.”—JOSEPH SMITH.

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DEAN SWIFT'S congregation once complained of the length of his sermon on charity. He promised to make his next one short. So announcing the text, “He that giveth to the poor lendeth to the Lord,” he closed the Bible, and said, “If you like the security, down with the cash,” and that was the sermon.—SELECTED.

## MINUTES OF THE LIVERPOOL CONFERENCE.

THE annual meetings of the Liverpool conference were held April 30th, 1916, in the Co-operative Assembly Rooms, Burnley. President Hyrum M. Smith, of the European mission, Elder J. M. Sjodahl, of the Liverpool office, President Clarence J. Woods, and eight traveling elders of the Liverpool conference, and Elder Richard C. Wilkin, of the Nottingham conference, were in attendance. Meetings were held at 10:30 a.m., and at 2 and 5:30 p.m. Elder Benjamin R. Birchall, of Dublin, attended the afternoon and evening sessions.

The opening hymn of the morning session was, "Praise ye the Lord." Invocation by Elder George M. Tonks. Sacramental hymn, "O Lord of hosts."

The sacrament was administered by Elders James T. B. Mason and Lester C. Pocock, assisted by Elders Raymond S. Knight and Norman H. Rickard.

President Clarence J. Woods welcomed those present.

Elder Raymond S. Knight was the first speaker. He said many people thought they were saved by baptism and laying on of hands. He drew attention to the fact that obedience was necessary, and read from the Doctrine and Covenants 105: 6, and John 3: 15, to prove that belief in Christ will result in obedience.

Elder Benjamin F. Hulme, who was the next speaker, said that unity brought strength, and that he admired those who coped with persecution and lived up to the commandments. Catholics claim to have authority direct from God; Protestants believe that the gospel was corrupted, but that they have reformed it. The Latter-day Saints alone claim to have a restored gospel.

William and Walter Thorley sang the duet, "Catch the sunshine."

Elder Lester C. Pocock spoke on the subject of revelation, stating that revelation is for the people of God, and has always been for them. The Lord will do nothing without revelation (Amos 3: 7). The history of the world proves that where there are no prophets, there is no revelation. We cannot conceive of even the first principles without divine instruction. The Old and New Testaments contain revelations from God. So do the Book of Mormon and the Doctrine and Covenants. The Latter-day Saints believe that there will be future revelations, too, as we progress far enough to receive them.

The next speaker was President Hyrum M. Smith, who said that he always enjoyed the fellowship of the saints, and the companionship of good men and women. The Lord has taught us better than others how to live. Many others, probably, have a desire to live righteously; but their light is dim. For some reason the Lord planted in us the truth and guided us, until we took upon us His name. We should not boast of this, but use our efforts in spread-

ing the truth. The term "obedience" is too often used in a general sense, the speaker said. All who believe in God will admit the necessity of obedience, but only in a general way. We can obey according to the interpretation we place upon the Scripture. Differences in interpretation lead to disobedience. Revelation gives man a proper interpretation. We have those who can interpret the scriptures truly. The speaker referred to the disobedience of King Saul, and the words of the prophet, "To obey is better than sacrifice, and to hearken than the fat of rams." He also read the Ten Commandments and in commenting on them, said that to take the name of God in vain breaks the greatest of commandments, to love the Lord, and also the other one against taking His name in vain. Blasphemy is heard wherever one goes, and appears in almost every modern play, book, and paper. The Lord expects us to keep the Sabbath day holy. It is now generally turned into a holiday, instead of a holy day. Some interpret the commandment to mean to go fishing, golfing, or riding in automobiles; but they do not give a correct interpretation. The Sabbath is fearfully desecrated in all parts of the Christian world. Latter-day Saints should obey this commandment. The fifth commandment is one of promise. Paul saw that the time would come when children should become disobedient to their parents. The children have as their law, what "I want to do, not what you would have me do." Is there a Christian nation which believes, "Thou shalt not kill?" All profess to, but "faith without works is dead." Many steal because they can do it legally, but some day they may be branded with the name of thief. Almost the whole world is engaged in bearing false witness against each other. Not a nation will tell the truth about another nation. It is almost an impossibility for Christian people to tell the truth about their enemies. Men should tell the truth, or nothing. Covetousness is a crying sin of this and all ages. Many desire another person's means and position. Many other specific commands are contained in the Doctrine and Covenants. Faith and repentance are among them. No unclean thing can enter the kingdom of heaven. We should pray for strength to live rightly. Pay your tithing and fast offerings, and pay your debts. No one can enter the kingdom of heaven if he will not pay his debts, no matter how many times he may be baptized. Do not only profess obedience, but obey all the commandments of the Lord.

Singing, "Lord, we ask Thee ere we part." The benediction was pronounced by Brother Joseph F. Smith III.

The afternoon session commenced by singing, "Earth, with her ten thousand flowers." Prayer by Elder Benjamin R. Birchall, of the Dublin branch. Continued by singing, "Though deep'ning trials."

The general and local authorities of the Church were then presented and unanimously sustained.

President Clarence J. Woods took up the subject of the Word of Wisdom, discussing it as to the effect on the body, the character, and the finances of man. He quoted 1. Cor. 3: 16-17, and showed that by taking into our bodies harmful things, we are defiling the temples of God. He also quoted many authorities to show the baneful effects of tobacco in weakening the body, dulling the sense of right and wrong, and using up the family means which should be employed in purchasing needful things. Tea and coffee, he added, also contain poisons, and are not good. The Lord has spoken, yet we fail to obey.

The trio, "We pray for thee," was rendered by Sisters Lizzie Blackledge and Pansy and Polly McCarrol.

Elder J. Earl Bent said he had often wondered why the churches of the world could not appeal to the people. The reformers tried to promulgate principles which are not practical. It is necessary that we develop ourselves. Many are searching for power, for true life, which is found in obeying the admonition of Christ, that whoso would be greatest among men, must be the servant of all. Monuments are raised to those who have served their fellowmen. Lincoln recognized this principle of service, and lost his life for others. But he became great, indirectly, through finding his life by losing it for others.

Sister Ivy Hill rendered the solo, "Face to face."

Elder James T. B. Mason said he thought the people of the world need the inspiration of God. We can only know that Jesus is the Christ by the Holy Ghost. This Spirit is obtained by obeying the first principles of the gospel. We cannot please ourselves about these principles, but they must be practised as the only means of salvation.

Elder George M. Tonks bore his testimony to the gospel plan, and expressed his thankfulness that he had been reared in the Church.

Elder Richard C. Wilkin, of the Nottingham conference, said conference was a time of rejoicing. Repentance is the message which must be preached to the world now, as it had been the message in former dispensations. He showed how people in former times drifted into apostasy, and how, after the gospel had been restored in latter days, the Prophet Joseph had been instructed to teach repentance to that generation.

Elder Benjamin R. Birchall, of Dublin, was the next speaker. He said that the gospel knows no nationality, but universal brotherhood. He then took up the subject of prayer. The lack of honest and fervent prayer, he said, prevails. While in Utah, he had noticed the prayers of the saints, and said the underlying principle of prayer is that it might affect God. The condition of the world "justifies no vain delays." He drew a picture of the present war, and asked people to think and to pray. The gospel is true. Let those who oppose it, bring us a better gospel.

After the closing hymn, "Now let us rejoice," the benediction was pronounced by Elder Henry H. Parker.

The opening hymn of the evening session was, "Hail to the brightness of Zion's glad morning." Invocation by Brother Walter Thompson, of Accrington. Continued by singing, "Redeemer of Israel."

Elder Parley M. Condie briefly bore his testimony, and said he had received a knowledge that the gospel is true, from trying to live its principles, from seeing its effects on others, and by the witness of the Holy Spirit. Remarkable manifestations are not necessary in order to have such a testimony.

Elder J. M. Sjodahl, then addressed the congregation. He referred to the effect which the prevalent conditions in the world had on religious leaders, causing them to bow their heads in shame, some of them stating that Christianity was a failure. The speaker quoted a religious magazine in which a writer tried to prove that God was saving souls in our day without both faith and repentance, to say nothing of the ordinances of the gospel. And why not? the speaker asked. Those who have given us a God that does not exist, and an "invisible church," may as well preach a gospel without faith, repentance, baptism and the reception of the Holy Ghost. But the message of the Church to the world is different. It is one of peace and harmony, and the establishment of the kingdom of God.

Sisters Ada Cross and Winnie Andrew sang a duet entitled, "Hymn of the Moravian Nuns."

President Hyrum M. Smith was the closing speaker. The Latter-day Saints contend, he said, that there has been a great falling away from the gospel, and that the gospel has been restored to earth. Our Christian friends do not agree with us on that point. Fragments of the gospel endured, and are found in different religious organizations. The heathens have some truth also. The Christians insist that the gospel originated with Christ's advent upon earth. The Latter-day Saints declare that the gospel is everlasting. It embraces all truth at all periods of time. The gospel was taught to Adam, Enoch, Noah, Abraham, and Moses, and to the people at the time of Christ. Through apostasy it was taken away, as the prophets foretold. Our Christian friends are left high and dry as to the possession of the Priesthood. If they can show that there is an organization on the earth with the officers that were in the primitive church, with the signs spoken of and promised by the Savior, and that no apostasy has taken place, there is no need of a restoration. The speaker read from Mosheim, John Wesley, Dr. Adam Clarke, and others, proving that we are not alone in our contention relative to the apostasy. There are bishops in some churches; but where did they get their authority? The Church of England admits the apostasy, yet claims to be the true church. President Smith mentioned several of the Reformers, and showed

how they had prepared the way for the gospel restoration. The Reformers were, in most cases, intolerant to those not of their religious convictions; yet they helped the work. Divisions among men led to different creeds. When the time arrived, heavenly messengers restored the gospel, with its attendant priesthood and gifts. The gifts are now manifested, as formerly. We have an infallible doctrine, free from paganism and obsolete Jewish ceremonies. This is the rising sun in all its glory. How can those who deny prophecy have the testimony of Jesus, "when the testimony of Jesus is the spirit of prophecy"? We must have a testimony for ourselves, and not depend upon man for guidance. The speaker blessed the saints, and pleaded with them to be true to their covenants.

Closing hymn, "We thank Thee, O God, for a prophet." The benediction was pronounced by Brother John Owens.

After the morning session a Priesthood meeting was held, at which President Hyrum M. Smith and Elder J. M. Sjodahl gave many beneficial instructions along the line of the duties of the elders.

PARLEY M. CONDIE, Clerk of Conference.

### KEEP THE LIGHT BURNING.

ON the coast of Norway, is a lighthouse where a keeper lived with his two children. One day he went to the distant shore for provisions. A storm arose, and he was unable to return. The time for lighting the lamp came, and Mary, the elder child, said to her little brother, "We must light the lamp, Willie." "How can we?" asked Willie. "We ain't big enough." But the two children climbed the long, narrow stairs to the tower where the lamp was kept. Mary pulled up a chair and tried to reach the lamp in the great reflector; it was too high. Groping down the stairs, she ascended again with a small oil lamp in her hand. "I can hold this up," she said to her little brother. She climbed on the chair again, but still the reflector was just beyond her reach. "Get down," said Willie; "I know what we can do." She jumped down, and he stretched his little body across the chair. "Stand on me," said he. And she stood on the little fellow as he lay across the chair. She raised the lamp high, and its light shone far out across the water. Holding it first with one hand, then with the other, to rest her little arms, she called down to her brother, "Does it hurt you, Willie?" "Of course it hurts," he called back, "but keep the light burning."—SELECTED.

"BRETHREN, do we realize that we are not only seeking for a crown of eternal life in a glorious resurrection, but that the destinies of the world depend upon our course, our actions, and our conduct in life? What are we sent forth to preach the gospel for?

To save the meek; but to the proud, the haughty and high-minded we are not sent. Jesus came not to call the righteous, but sinners to repentance. And, 'how beautiful upon the mountains are the feet of him that publisheth peace, and bringeth glad tidings to the meek.' That is, in other words, how beautiful are the feet of them that come from the mountains, bringing glad tidings unto the meek. How enviable is their position! There are no beings upon earth that, in reality, are so dignified and exalted as the men that have these glad tidings to proclaim to the world, though the world may not know it—may not see them in their true character."—ORSON HYDE. *Journal of Discourses*. Vol. VI., p. 311.

### FROM THE MISSION FIELD.

**Baptisms.**—On Saturday evening, April 29th, 1916, there was a baptismal service held in Leicester (Nottingham conference), at which two souls were initiated into the fold of Christ. President H. LeRoy Frisby officiated.

**Arrivals.**—The following-named missionaries arrived for the British mission on Monday, May 1st, 1916, per s.s. *Philadelphia*: David Bennion, Taylorsville, Utah; Nelson R. Lewis, Bennett, Utah; Orial L. Anderson, Ammon, Idaho; Edmund R. Berrett, North Ogden, Utah.

**Appointments.**—The missionaries who arrived for the British mission on May 1st, 1916, have been appointed to labor in the following conferences: David Bennion, Nottingham; Nelson R. Lewis, London; Orial L. Anderson, and Edmund R. Berrett, Norwich.

### DIED.

**HOLLAND.**—At Denstone, Staffordshire, February 15th, 1916, Robert Holland. Deceased was baptized two years ago at Stoats Bay, Portsmouth, by Elder John S. Story, and died in full fellowship with the Church.

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